Volume LXXVIII CHICAGO, October 5, 1916 Number 5

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

LET US HAVE PEACE

Lord God of Love, let us have peace,
From war's vain sacrifice give us release,
Grant peace the victories war cannot know,
God of the Ages, Thy mercy show.

Hast Thou not seen Thy fields and meadows green
Red with the blood of men where war hath been?
Dost Thou not know war's fearful endless roll,
The countless graves of those who paid the toll?

Teach us to learn to build, to build, Oh gentle Lord,
Not to destroy; but bend each wielded sword
Into a plough-share, Thy fields to increase,
Lord of the lives to be, let us have peace!

God of the fatherless, we pray to Thee,
Father of all of us, hear Thou our plea.
"Peace and good will," Thine own word increase;
Lord God of Love, Let us have peace!

—*Charles Ball*

CONTENTS

EDITORIAL—
Notes 67
Is It a Question of a "Knock-out"? 68
Wealth Wisely Studying the Causes and Conditions of Poverty 69

THE PULPIT—
The Position and Outlook of the Churches.—*Horace J. Bridges* 70

SELECTED—
War and Hate: A Reply.—*Dr. Walter Rauschenbusch* 75

POETRY—
Let Us Have Peace.—*Charles Ball* 65
Indian Summer.—*Lloyd Mifflin* 67
L. J. L.—K. P. G. 70
Earth-Bound.—*Fannie Stearns Davis* 76
The Tree.—*Fullerton L. Waldo* 70

THE SUNDAY SCHOOL—
Review XXIX 76

CORRESPONDENCE—
Suffrage Planks and Presidential Pledges.—W. W. Passage 77

THE FIELD—
Lincoln Memorial University 78

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

TELEPHONES
Douglas 6404-6405-6406-6407

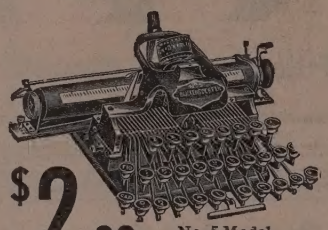
Clark-Lyon Co.

FINE GROCERIES
and
MEATS

FRUITS
and
VEGETABLES

3917-19 Cottage Grove Ave.

TYPEWRITER SAMPLES



$2.00 No. 5 Model

Balance $10.00 on delivery. Just a few of these $40.00 machines on hand, while they last at $12.00. These machines are thoroughly guaranteed in every respect. Pin a $2.00 bill to your letter and send in TODAY.

Blickensderfer Mfg. Co.
107 N. Dearborn St. . Chicago

THE Keeley Treatment

For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.

The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary

THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

DREXEL MARKET HOUSE
WELBERRY & RAMM, Proprietors
Fancy and Staple Groceries, Meats and Vegetables
3958 Cottage Grove Avenue
Phones: Drexel 115
Automatic 73-096

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Phone Oakland 489 JANITORS' SUPPLIES
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXVIII · THURSDAY, OCTOBER 5, 1916 · NUMBER 5

INDIAN SUMMER

How still the groves! And has some summer flute
Ceased suddenly? The Summer days are sped;
The earth is quiet; and far overhead
All the blue altitudes of air are mute;
And those Aeolian harps are destitute
Of music, for sweet Melody is dead,
And Song to Silence in the woods is wed.
No longer now we hear the thrush salute
The laurels with soft-throated ecstasies.
Where Summer hummed with buzzing sound, we see
The straw-built hives, mute with immurmurous bees.
No sound is here; but clear and distantly,
Down the dim aisles of fading memory,
Drifts the deep plaint of countless threnodies.

—Lloyd Mifflin

Another vigilant reader, in Minnesota, wonders why the Wisconsin Woman's Suffrage Association, in publishing and circulating the "Suffrage Planks and Pledges" of the political parties, left out the Socialist planks on these subjects. "As their platforms have always had suffrage planks it seems hardly fair to omit them." So says UNITY.

The Open Court for September has an editorial note entitled "Goethe Rather than Nietzsche." The title is a suggestive one. Popular opinion may be right in holding Nietzsche responsible for much of the militarism that is working such havoc in Europe. Whatever the sources of this wickedness may be, they will some day be exhausted, will pass and the serener light of peace for all parties concerned will lead them to humbly confess their share of guiltiness in this belated brutality. But the spirit of Goethe, his internationalism, his love of art, his advocacy of peace and universal brotherhood, will endure.

The *National Geographic Magazine* for August, like all its predecessors, is a mind opening number, and it is full of matter calculated to increase the higher patriotism. The "Wards of the United States" in Santo Domingo, Nicaragua and Haiti show what the United States might do or can do as a benignant "big brother." The article on "The Awakening of Argentine and Chili" brings home to the citizens of the United States a sense of his ignorance and injustice toward our sister republics in the South. The illustrations give the reader a neighborly feeling. The Yankee threshing machine and windmill are necessary elements in that unappreciated but all important realm destined to figure in the arts and sciences, as well as in the commerce, of the life of the future.

The Publicity Department of the National Wholesale Liquor Dealers' Association has been gracious enough to place UNITY on its mailing list and nothing among our exchanges interests us more. It is a broadside, printed on one face only, filled with material to meet the scissors-editor of country papers, etc. It generally has a cartoon, always crude and often coarse, and the matter is always persuaded that the "Drys" are forcing the country into bankruptcy, and that every move on their part increases the sale of liquor. To their door is laid the "degeneracy of Kansas," the "poverty of Duluth" since it has gone "dry" and the general demoralization of the home when the benignant saloon is snuffed out. Altogether it is the most effective anti-saloon publication that comes to our table.

An American-Russian Chamber of Commerce has its office at 60 Broadway, New York. Bulletin No. 2, from Series 1, published by this association, offers "A careful study of the possibilities and problems connected with American-Russian trade, with practical suggestions as to what methods might be used in entering the field, etc." UNITY may not be able to properly estimate or appreciate the labyrinth of figures and analysis of facts arranged to prove the great commercial opportunity of the United States for capturing a profitable trade, an unmeasured market for American goods in Russia, but we are prepared to accept the conclusions of this board. And we would respectfully urge upon the committee the opportunity of exporting to Russia some American ideals; our public school scheme, our hospitality to all nations, our example in religious tolerance and racial hospitality. Let us send spelling books, or, better, teach them the value of their own spelling books, let us send missionaries of free thought, heralds of democracy, and let us import in honorable exchange some very vigorous, wholesome practices of Russia concerning vodka. And let us remember that Russia emancipated her serfs without loss of blood and took the initiative steps in the first Hague Conference, the greatest forward step of the century.

It may be a surprise to many if not most "Christians" that we should have to turn to a lecturer in the Ethical Culture Society for a frank, able and timely defense of the church, or more properly of the churches, but it is quite in the line of history. Scholarship, however radical, is respectful to facts and appreciative of history. Erasmus was more radical than Luther, his trained mind had probed more deeply the errors and crudities of the Catholic Church, but he tried Luther by staying inside the old church, battling its errors from within, guarding its virtues and its potencies. A new book just at hand from the press of Macmillan is entitled "Some Outlines of the Religion of Experience; A Book for Laymen and the Unchurched," by Horace J. Bridges, lecturer of the Chicago Ethical Culture Society. These eight discourses include, among others, the following topics: The Re-interpretation of God, The Re-discovery of Jesus Christ, The Resurrection of Socrates, Inspiration, Immortality, Religion and Nationality. We publish entire the opening discourse in lieu of any further word of criticism or appreciation. It is followed by one equally pertinent on "The Causes of the Relative Inefficiency of the Churches." This is confessedly a book of sermons and it is a privilege to be able to lend the pages of UNITY to so live a preacher as Mr. Bridges. We hope it will induce many to look farther into the pages of this helpful and timely book.

Frederick Lynch, in the *Christian Work* of September 30, has a thoughtful and searching article on the attitude of the Protestant towards the Roman Catholic Church, which clearly recognizes the theological and ecclesiastical difference between the Catholic and Protestant position; the differences that easily ripen, perhaps justly ripen, into antagonisms. But even then a toleration, perhaps co-operation, he argues, is possible, for

> In Boston the most conservative Baptist may be on very friendly personal terms with the most radical Unitarian, and their points of view are as far apart as any between Catholic and Protestant. There would be some aloofness, some misunderstanding, some irritation over proselytizing on both Catholic and Protestant side, but no attacks upon the sincerity of each other, and a willingness to grant that both sides served Christ rather than Satan. They could even work together in social reform.

Mr. Lynch recognizes the fact that "priests are continually making utterances that look the other way," like inroads upon the public school system, attempts at political control of which Protestants may well be afraid. The concluding sentences in this editorial strike at the heart of the matter. Conference, not war, conversation and comparison not debate, mutual understandings, not political maneuverings, a justice that can see the other side, is what is wanted. Clearly Dr. Lynch is right when he says:

> Neither side understands the other's position. Conference is the best thing and whoever can bring such conference about renders his community high service, for he will make both sides declare just where they stand. And that must precede any adjustment of differences.

Is It a Question of a "Knock-out?"

The most discouraging note of the week just gone is the grim declaration on the part of those who may reasonably represent the highest authority in both the German and English governments, that there is nothing to be expected but "a fight to the finish." One of the authorities unblushingly borrows the language of the ring to express the situation, and this in face of the indisputable fact that for a year or more the combatants have been engaged in a "drawn game." In the opinion of many of the highest military authorities outside the game it has long been a case of "stale mate." The belligerents of both sides have done their utmost to damage their opponents. Each side has practically demonstrated its invincibility when acting on the defensive and its practical helplessness on the offensive. But both sides have developed abundant heroism and have offered willing rivers of warm human blood to continue the useless murder for months to come. Human nature in the Twentieth Century of the Christian era, as in all the previous eras of history, has proven itself rich in hero-stuff; battlefields have never been wanting in valor. "Patriotism" has never asked in vain for victims and still now as in all the ages past, it is Moloch, the insatiable God, who demands that the children of men shall pass through the fire.

This demand for victims on both sides is based on the old war assumption that one side is wrong and the other side is right, and that the right can only be vindicated by human sacrifice.

A remarkable book has reached us from across the water this week, entitled "Ethical and Religious Problems of the War" which contains fourteen addresses edited by J. Estlin Carpenter, the noteworthy interpreter of liberal religion well beloved on both sides of the water. The book is issued by the Unitarian Publishing House of London. Eleven of the fourteen writers are Unitarian ministers. Altogether it is a high attempt to reconcile the gruesome experiences of Europe to the thought of an all-just God, and an all-loving Heavenly Father. These preachers reason wisely and well. They show a dignity, a reserve, a calmness as commendable as, it is under the conditions, surprising. So surprising is it that our valued exchange the *Inquirer* is somewhat distressed. It deplores "a tendency in many of these pages to discuss the war as a revival of the problem of evil in an acute

form, which has to be fitted somehow into our ordinary thoughts about religion, or to insist so strongly upon the moral dangers that beset us as combatants that the tribute of the honest and good heart to duty bravely done becomes a little timid and halting."

But even from this high academic and ethical standpoint there seems to be more disposition to fit God into present-day experiences than to square present-day experiences into the laws of the Eternal, as set forth by the saints and sages of the past and the sure revelations of history. Even these writers seem to weaken in the conviction that this is a war against war and too little place is made for the solution that would make a future war impossible. While none of them admit it in so many words, the conclusions of the British layman that nothing but a "knock-out" will end it seems to be taken almost as a matter of course.

As an indication of how the minds of earnest men are grappling with this subject under most trying circumstances, we print in another column a communication from one Richard Lee to the *Inquirer,* which has called forth a full-page editorial "On Persevering to the End." While admitting the prolonged strain, the changed situations which have forced themselves to the front, this editor of what is to our mind the highest religious journal in England, concludes that,

> With these doubts faith must hold no parley. We are in the midst of a deadly conflict with evil, and even while we talk with our own hearts our weariness or cowardice may cause victory to incline to the wrong side. Nothing has happened to change our duty. The burden may be heavy, the way long, and the meaning of all we suffer very dim to our human sight, but in these things true men have always found the test of endurance and the joy of sacrifice. In these critical hours what many of us have to fear, more even than a vengeful spirit or contempt of our foes, is the weakness of will which is responsible for some of the worst miseries of the world.

Alas, if reason and love, forgiveness and conference must take subordinate places to the tests of endurance and the joy of sacrifice in the world's progress out of brutality into spirituality. Alas for the nation that is slow to confess its own faults but quick to magnify the sins of its neighbors. It is true that Germany has been training its armies for forty years for this dire trial. It is also true that Britain for two centuries has flaunted in the face of the unmeasured waves of God's seas its banner of "Britannia Rules the Waves" and has seen to it that through all the aspiring movements of science and art and religion it has kept its navy forever to the front for just such an emergency as this. May heaven forgive both Powers, and may heaven help the wise and prudent and just of the world to see the wickedness that ever follows in the wake of armies and navies and the imbecility that soon or late overtakes all those who trust to might as a vindication of the right. The Oracle of Galilee never uttered a more inspiring and inspired edict than when he said, "All they that take the sword shall perish with the sword."

Wealth Wisely Studying the Causes and Conditions of Poverty

We have already called attention in these columns to the work in Springfield, Ill., of the Department of Surveys and Exhibits of the Russell Sage Foundation. This purely scientific and humanitarian organization has taken Springfield as a typical small city and has studied its present conditions in detail. The results of this survey under the direction of Shelby M. Harrison are now offered in ten publications dealing with the Schools, Recreation, Housing, Care of Mental Defectives, Insane, Alcoholics, etc., Health, Correctional Systems, Charities, Industrial Conditions, City and County Administration and a Summing Up.

The result of the Commitee on Woman's Work lies before us, a substantial pamphlet of a hundred and seventy-five pages. It is not to be expected that this painstaking piece of work on the part of Louisa C. Odencrantz and Zenas L. Potter will be extensively read. It is not popular reading, but it is to be expected that it will be studied by the conscientious students of social conditions in the cities of the United States at the present time, for there is much in it that is applicable to all cities. The Table of Contents shows studies of Physical Safety in Industry, Child Labor, Hours of Labor, and an intensive study of One Hundred Wage Earners' Families. The average number of the members in the families thus visited were 5.7 persons, and the facts as to the revenue resulting from their labor are very suggestive. Twenty pages are given to a study of "Industrial Betterment in Springfield." We read, "Neither was any case discovered in which an employer of his own initiative, for humanitarian reasons, had reduced the hours of labor of those in his employ." Is this true of employers generally? Are the humanities to come only through compulsory laws and industrial wars. We can but believe there are hopeful facts and figures of another kind, if not in Springfield then elsewhere, and we trust the Russell Sage Foundation will go in search of such facts, or better, discover the encouraging facts in the line of their regular investigations. Perhaps there is much to be discovered behind the exhibit in Appendix B, which sets forth the "Principles adopted by the Federal Council of Churches of Christ in America." This federation of thirty church denominations and communions, from which, by the way, UNITY, its editor and the constituency he represents, are excluded for creedal reasons, issued what may be regarded as its social creed, adopted in Chicago, December 9, 1912, and we infer is still operative. This creed declares that the churches must stand:

> For equal rights and complete justice for all men in all stations of life.

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational disease, and mortality.

For the right of all men to the opportunity for self-maintenance, for safe-guarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of workers, and for those incapacitated by injury.

For the right of employes and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

L. J. L.

When harvest's o'er, springs there an aftermath;
When sunset pales, abides a mellowing glow.
When well-loved friend to quiet death must go
We garner fast the influence he hath.
We comfort us with golden memories rathe
"Of all His gifts what best did God bestow?"
We ask: "What secret had this one, we know
So loved and honored down his lifelong path?"
No soldier, statesman, poet, here we praise,
A worker since his farmboy days began.
Lessoned was he by life's hard ordered ways
Gentle yet shrewd; just judging; loving man.
From old farm gate to prosperous days, we find
To him life's secret lay in *being kind.* K. P. G.

THE TREE.

Through the long day, unwearyingly,
A mother kind and good is she
To a furred and feathered family:

Squirrels that innocently play
About her mighty knees all day,
And many a little fledgeling bird
Whose voice amid the leaves is heard . . .

Darkness is come upon the lands,
And all night long the good Tree stands
Lifting in prayer for them her hands.

—*Fullerton L. Waldo,*
"Country Life in America."

THE PULPIT

The Position and Outlook of the Churches

From "The Religion of Experience, a Book for Laymen and the Unchurched," by Horace J. Bridges, Lecturer of the Chicago Ethical Culture Society, published by the Macmillan Company (see editorial note).

There is in many minds a conviction that the day of the Churches is drawing to a close. This is not merely an idea entertained by unsympathetic critics in whom the wish is father to the thought. It is the despairing belief of many who, by antecedents and even by ordination, are identified with the historical tradition and the spiritual mission of the Christian fellowships. Recent periodicals have been full of the question, Has the Church collapsed? and most of the answers, even by ministers or ex-ministers, have inclined towards the affirmative. In many of the Churches the leaders are no longer leading; they have lost the sense of their distinctive task and function. They are groping in a twilight of intellectual and spiritual uncertainty. Their whole tone is "timid and apologetic," as of men who are uncomfortably doubtful whether they are rendering a service commensurate with their emolument.

This misgiving in some cases has taken a very positive shape. Papers have appeared affirming that the Christian Church is in a state of complete apostasy from the spirit and teaching of its founders, and implying that sincere men should come out of her, lest they become partakers of her plagues. In this sense recently the Rev. Elvet Lewis (formerly the coadjutor in London of Mr. R. J. Campbell) expressed himself in the *Atlantic Monthly*. He has abandoned his own pastorate, and apparently despairs of any kind of religious organization possible under existing circumstances.

The *Century Magazine* for February, 1915, contained a paper by Dr. Edwin Davies Schoonmaker, on the question "Has The Church Collapsed?" The burden of his plaint is that the Christian ecclesia has been false to its mission and purpose, from the very first day that its doctrine and organization began to crystalize into definite shape in the minds of SS. Paul and Peter. Dr. Schoonmaker's indignation is awakened by the fact that the bombardment of Rheims Cathedral was resented by the world on æsthetic grounds alone. To his mind the majestic beauty of the medieval shrines is itself a thing to be deplored. The cathedral, he thinks, is not the home, but the tomb of the spirit of Christ. It expresses not the triumph of the Church, but the victory of the world over the Church. His argument implies that Christianity ought always to have remained, what it was in the lifetime of Jesus, a direct spiritual influence of individuals upon individuals, without doctrine or organization, without hierarchy, and without pecuniary endowment. For him the apostasy began with SS. Paul and Peter,

the former of whom—so it is implied—turned the religion of love into a system of unprofitable dogma, while the latter transformed it into a temporal power, destined subsequently to enslave the minds and souls of men.

One cannot but feel the earnestness of purpose which these criticisms express, and it would be wrong not to salute with respect the spirit of Dr. Schoonmaker and Mr. Lewis. But their reasoning proceeds upon presuppositions which are not congruous with the poor world of actual experience. Organization and intellectual formulation are, by the structure of our minds and the nature of our circumstances, inevitable concomitants, indispensable instruments of every spiritual movement. St. Paul's theology may be as false as you please; and it may be not wholly unjust to blame St. Peter for all the sins and shortcomings of the Roman hierarchy. Yet the patent fact is that, without their work and teaching, the very name of Jesus would have perished in the bogs and sands of oblivion, and to evil and to good been lost for ever. The anarchistic ideas of the critics,—their visions of a sweet and lovely spiritual influence, diffusing and perpetuating itself without any worldly organization or philosophical expression,—are dreams indeed: "dreams out of the ivory gate, and visions before midnight." They owe to the organization and the theology which they condemn, the preservation of that very standard of Christian inwardness by reference to which they condemn them. Without the theology and the missionary labors of St. Paul there never would have arisen those groups of people who demanded information about the life and work of their Lord; and consequently the Gospels would never have been written. Nor, without the development which led to the establishment of Christianity by Constantine, is it conceivable that the Christian fellowship could have survived the avalanche which destroyed the proud fabric of Roman civilization. How, then, can one condemn unreservedly an institution which, amid whatever tyranny and corruption, has preserved the standard by which its own shortcomings are to be judged, and has communicated to Mr. Lewis and Dr. Schoonmaker that very impulse of unworldly idealism which breathes in their writings?

The Church, to be sure, is corrupt. There is no single branch of it, from the Roman to the Quaker, which is not obnoxious to this censure. But to say this is only to say that the Church is a human institution. If one is so obsessed with transcendentalism that one forgets what complications must needs ensue when the white radiance of eternity is refracted through the atmosphere of the time-world, one may say that the presence of even the slightest degree of corruption must condemn the Church beyond reprieve. But the man who keeps his feet upon the solid earth of the actual, even while he lifts his head among the stars of the ideal, will regard the presence of corruption as a reason not for condemnation, but only for reformation.

It will not do to compare the actual historic Church with some perfect pattern laid up in the clear heavens of the ideal. The only fair comparison is between the Church and other human institutions, all of which in truth must finally be judged as sacramental vehicles of the ideal, media of inward and spiritual graces to mankind. Has the Church been more corrupt relatively than the State, the family, and the school? Have popes and bishops, priests and deacons, been more traitorous to their trust than kings and statesmen? Has the Church done proportionately less good and more harm than so-called secular governments? Granted that among its evil it has done some good, could that good have been better done in its absence?

Those who feel that Christianity has brought upon the world a degree of harm that preponderates over the good it has accomplished, must remember that the fair way of judging the Church is not to compare it with an ideal society that never could have been actualized on earth, or even with the best and most catholic religious fellowship conceivable today; but to compare it with any other religious organization possible at the time and under the circumstances in which it sprang into being. Christian doctrine, ritual, and ecclesiastical organization are, broadly speaking, a synthesis of the modernist Judaism of the first century with the paganism of that and later periods. The Christian element is tiny as compared with the entire mass. The question, however, is whether that element was a wholesome leaven, and whether it did beneficently leaven the lump. Suppose that, instead of Christianity, the predominant element in the synthesis had been Mithraism, or Manichæism, or Neo-Platonism of the type of Philo or Plotinus. Suppose any phase of the degenerate paganism pictured so vividly in the early books of St. Augustine's *City of God* had taken in the synthesis the place that was actually taken by the doctrine of Jesus and St. Paul: would the result have been better? Would the pagan hosts that overwhelmed the Empire have been more speedily initiated into the principles of civilization?

Let the despairing critic of the Church place himself imaginatively in the second or the third or the fourth century. Let him obliterate from his consciousness the memory of all that has since transpired, and contemplate the possible alternatives that then were open to the minds of men. Seeing that only a tiny *élite* could receive the teaching of Seneca, or Epictetus, or Marcus Aurelius, and that the world then was even less ready for the concretion of pure ethics into a cultus that it is now; seeing that truth must needs be

embodied in some tale if it is to enter in at lowly doors; and seeing that, even for the deepest minds (Plato's for example), myth is an inevitable and indispensable vehicle for the communication of that vision which cannot be conveyed by language: which of the available tales would he have chosen? Which of those revered figures wherein men saw, or dreamed they saw, some incarnation of the spirit of eternal truth and goodness would he have selected as the object of reverence and worship? Can any fair student of history doubt that the choice that was made was the best possible,—that the figure of Christ was the least inadequate symbol of the Good in man that was available?

If, now, it be admitted that the dominance of the Christian element in the religious amalgam which triumphant barbarism took over from Rome was beneficent, the next question is whether the good done to the Western world through the historic working-out of the Christian process was in any degree ascendant over the savageries and ignorances inevitably characteristic of a growth from barbarism into rudimentary civilization. We must keep vividly in mind the realism of the historic situation. That Goths and Huns, Teutons and Saxons, Franks and Vandals, should have been semi-barbarous, lustful, superstitious, ignorant, tyrannical, and dogmatic, was inevitable in the nature of things. That they should suddenly cease to be so through being baptized and called Christians, or ordained and called deacons, priests and bishops, is what nobody but a very superstitious person could for a moment expect. The only triumph of a refining influence that can reasonably be looked for is that they should occasionally have intermitted their savageries, —that once in a while there should be a Charlemagne, an Alcuin, a John the Scot, capable of better things. Our gratitude is due to the institution which made possible these rare stray gleams of light. Who can measure the contributions to civilization which have directly and indirectly ensued through Ulfilas' translation of the Bible into Gothic? If it be urged that he would have done more good by translating Plato, the answer is that Plato would have been as remote from the understanding of Ulfilas and his contemporaries in Gothic as in the original Greek.

The theology of Tertullian and Augustine, it may be said, was barbarous. So be it. But be it remembered also that any ethical message which is to grip the consciousness and command the allegiance of barbarians must necessarily take to itself a barbaric integument, in order that it may come within their apperceptive range. That is why the Latin rather than the Greek Fathers became the dominant theologians of the West. The comparative humanity and intellectual subtlety of Jerome and Origen placed them outside the mental horizon of the barbarized West, as completely as Emerson and Bergson are beyond the ken of the average patron of the baseball field and the moving-picture show.

For those, then, who, like myself, lay claim to the noble style of free thinkers, I would sum up the argument thus: *Do not maintain in one breath that the Church is a human institution, and in the next pass criticisms which imply that it ought to have been superhuman and supernatural.*

Another consideration which must impress itself upon anybody who remains aware of facts as they are, as well as of the ideal, is that the Church—using the term in its broadest sense—remains today the only possible channel for the communication of ethical ideals and an ethical dynamic to the masses of Europe and of our own country. I do not forget the enormous debt which mankind owes to the heretics, the innovators, and the free thinkers; but is it not equally true that, in so far as their spirit has acted upon the masses, it has been the Churches which willy-nilly supplied the channel through which it was mediated? Is it not the commonplace of historians of free thought that the Churches have continually been changing, especially during the last hundred years, in the direction of humanity and rationality? If Emerson and Matthew Arnold, Strauss and Renan, Seeley and Darwin, and the rest of the liberators have at all influenced the masses, has it not been chiefly at second-hand, through the teaching of preachers who have drunk directly of their spirit?

It will not do to hug to our souls any optimistic illusions as to the power of self-education and self-direction possessed by the generality. We have, to be sure, our free libraries, and our many cheap editions of the master-works of human thought; yet the direct influence of these is at best small, and, even at that, is chiefly due to the personal advice of teachers and preachers. Does not every public teacher know that he can create a demand for a certain kind of books by his recommendation and advice? The fact is glaringly obvious that nothing but social organization and the direct influence of the living voice can avail to stem the flood of intellectual darkness and spiritual deficiency which still imperils all the nobler achievements of civilization. Yet, while the individualistic illusion, which in the teeth of the facts maintains the contrary, is still prevalent, one must insist upon the truth, even at the cost of seeming platitudinous. We must not attempt, in the words of Milton, to "sequester out of the world, into Atlantick and Utopian polities."

We hold, then, these truths to be self-evident: first, that the Church (including under this designation all varieties of Christianity and Judaism) is not destined to disappear; secondly, that, if it were, this would be an unmixedly bad thing for America and Europe, and

not less so from the point of view of the free thinker than from that of the rigid authoritarian; thirdly, that if the Churches did not exist, it would be necessary to invent them; fourthly, that today there is no machinery capable of replacing them or of doing the practical good which, in spite of all their limitations, they actually do accomplish; fifthly, that if the impossible did happen, and they were to disappear, the new organizations started by free-thinking humanists to replace them would either have to reproduce many of those features of the present Churches to which free thinkers commonly object, or else would necessarily fail of their purpose.

The present volume is accordingly written in a spirit of genuine friendship to the Churches, by one who sincerely desires for them an increasing influence and success; by one who deplores their narrowness, their mistakes and their present comparative inefficiency, only because he is convinced of the reality of the need which they are in part meeting, and which they could and ought to meet far more effectually.

Doubtless the direct influence of the Church on our modern populations is relatively less extensive than it was in former days. Here in America, according to the latest statistics I have seen, sixty per cent. of us have no Church connection whatever. Some of the Churches barely hold their own; others continue to grow, though slowly. Generally speaking, the rate of increase has declined, relatively to the increase of population; in some cases almost to the vanishing-point. There is here ample warrant for discouragement. Yet those who feel that discouraging circumstances are less an occasion for apathy and despair than for an unprecedently vigorous tackling of the task, will do well to turn their attention to the other side of the shield.

Upon doing so, we note that in the United States today there are forty millions of people who are connected with religious bodies, and are to some extent influenced in the conduct of their lives by such ethical standards as the Churches uphold. It may perhaps be counted unfortunate that of these forty millions, no less than thirteen millions must be assigned to the Roman Church, which in practice has been the least ethical and the most anti-intellectual of all the Christian bodies. To be sure, there is no necessary reason why this should continue to be the case. The Roman Church, without any change in its hierarchical organization, could become as potent an influence for personal and public morality as any of its actual or possible rivals. Its great difficulty in America is that its priests are in general (by the admission of some of their own body) an ignorant and inferior class of men. No Church suffering from such a handicap can rise to the level of its possibilities. Those possibilities, in the case of the Roman Church, are represented by St. Francis and Dante, by Pascal, by Thomas à Kempis, not to say by John Henry Newman and George Tyrrell. The first things needful for the Roman Church are an improvement in the average calibre of its officials, and a change of emphasis from the miraculous and magical to the ethical elements of its doctrine. It is by right no less the custodian of the humane, rationalistic and ethical spirit of Jesus, than any of the brood of rivals which historically derive from it.

Consider further the fact that the "Protestant Episcopal" Church in the United States now numbers over a million adherents. This, in view of the democratic and Puritan traditions of America, is a surprisingly large measure of success to have been achieved by the Anglican compromise, adapted as it was to the monarchical and aristocratic conditions of sixteenth-century England. It has of course been won by an extension of the compromising spirit; or, rather, by a development in the direction of democracy and comprehensiveness beyond anything that the Church of England has yet attained. There is far more liberty of prophesying in the "Protestant Episcopal" Church of America than in the English Establishment. The discovery of the amount of freedom of thought, speech and action that prevails among the clergy of the Episcopal Church in this country has been to me a most agreeable surprise. It is difficult to over-estimate the influence for good which such a body, inheriting the splendid intellectual, literary and æsthetic traditions of the English Church and utilizing the liberty which it has here acquired, *may* exert upon the future development of the nation.

Presbyterianism claims to be adding to its ranks thousands of new members every year. That denomination has also not been immune to the influence of the Time-Spirit. In the last twenty-five years it has achieved the bursting of some bonds, and the loosening of others. No more than any other human institution has it been proof against the forces of mental and spiritual evolution, as is testified by the attack upon its most "modernist" seminary in the General Assembly of 1916.

And so one might go through the entire list of the Christian denominations; but a detailed review of statistics is unnecessary to the present argument. One should not, however, overlook the fact that the large Jewish stratum of our population is undergoing a doctrinal transformation in the direction of catholicity, rationality and ethical quickening, exactly analogous to that which has so extensively modified the Christian bodies. In any large American city, the largest Jewish congregation is fairly certain to be the liberal one. Witness the positions in the life of New York and Chicago held respectively by Dr. Stephen Wise and

Dr. Emil Hirsch, in St. Louis by Rabbi Sale, and by their radical brethren in Pittsburgh and Philadelphia. My own task is the leadership of the Chicago Ethical Society, one of five congregations composing the American Ethical Movement. This Movement, founded by a living Hebrew prophet, has gone further in the direction of clarifying and stressing the ethical element, as that for the sake of which the entire machinery of religion exists, than any of the other denominations I have mentioned. In the Ethical Movement there is a free mingling of persons of Gentile and of Jewish origin, with a supersession of that distinction. This is a triumph not achieved in any Christian Church (except perhaps in some few Unitarian bodies) or in any Jewish congregation, however advanced.

The inclusion of liberal Judaism and the Ethical Movement, together with all Christian bodies, in the single category of the Church is wholly in accordance with the sociological and psychological truth of the situation, however strenuously some may object to the classification. We are in truth all one Church, in spite of our divisions, just as we are in fact all one nation, though we be divided into Republicans and Democrats, socialists and individualists, syndicalists and anarchists. Nor can it be doubted that each of the divisions in religion has a justification for its existence, in the shape of a distinct contribution to the effort of human providence; just as, undoubtedly, each of the political groups strikes some note which is indispensable to the full symphony.

Individual religious bodies are no more to be taken at their own interpretation than other social institutions. They have to be viewed in the light of history, and studied in terms of their psychological and sociological function. When so regarded, they are all seen to have a high significance and potential value, though the significance and the value may be very different from those that they claim for themselves.

In estimating the influence that the churches are exercising upon contemporary life, one has to look beyond the statistics of membership, and beyond the ratio of their numbers to the total population of the country. Even from this point of view, however, their influence must necessarily be enormous. Never before in the history of the West has there been a nation whose Church embraced forty million human souls at one time; nor has there ever been an epoch in which religion in practice touched life at so many points as it does today. Generally speaking, the religion of our age is far more of a force in conduct than that of any former Christian epoch has been. It cannot be claimed, indeed, that we are more reverent than our ancestors, or that we hold our convictions with anything like the burning intensity of the ancient martyrs or of the seventeenth-century Puritans. But we have enormously broadened that area of our life within which we recognize the applicability of our religious convictions. What is called the social message of Christianity is new, not in the sense that there has been an extension of the ethical doctrine of the Church, but in the sense that there has been a fuller recognition of what is involved in duty towards one's neighbor. Have not the business men of our country, to their intense disquietude, lately rediscovered the Ten Commandments? Are they not undergoing the chastening experience of learning the larger meaning of the verb "to steal"? The Socialists have rendered an invaluable service to religion,—not so much by their comparatively mechanical and pedantic doctrine of economic determinism, as by the spiritual implications, conscious and unconscious, of their propaganda.

Evolution, then, in the direction of mental freedom, intellectual honesty, scientific method, and democratic control has been and is going on throughout the entire range of the organized life of religion. The Church is still imperfect;—but so it will be on the morning of the day of judgment. So is the Republic; yet who for that reason wants to overthrow the Republic and establish a different system of government?

The case for the Churches, in short, is that we cannot do without them, any more than the anarchist can do without one or other of the forms of political society which he repudiates. The superior soul, who is so dissatisfied with all attempts to organize the life of religion that he withdraws from every Church, acts as an anarchist would who should go off to the wilderness and establish himself in airy and commodious lodgings in the branches of a tree. The political anarchist generally has too much of the saving grace of inconsistency to act logically upon his principles. The religious anarchist, on the other hand, commonly does try to square his practice with his theory. He cannot completely succeed—it is inherently impossible that he should; but he does succeed in so far that both he and society suffer through his action.

In the Movement to which I belong, and in other independent religious organizations, there are many who conceive their fellowships to be the predestined successors of the Christian and Jewish Churches. They are fully entitled to their opinion, since freedom of thought is the breath of life in all such bodies; but this very principle entitles me to express my own conviction that such a development is improbable, because religious evolution does not proceed catastrophically. Take the Ethical Movement as an example. It has been in existence for just forty years; it numbers today in this country little more than 3,000 members, divided into five Societies. At such a rate of progress, how soon could it be ready to assume the

functions and responsibilities of the historic religious organizations?

Such clean-cut breaches with the past as some modern free thinkers imagine are seen to be impossible in the light both of evolutionary doctrine and of universal experience. No new movement is every wholly new. Christianity in essence is as old as Judaism, and in its developed substance it is a synthesis of elements from a hundred varieties of paganism, as well as from Judaism. It was, in fact, a movement of permeation of existing religious organizations,—as is well expressed in its own metaphor of the leaven and the lump. The reformers in modern movements misinterpret themselves and their mission when they talk of smashing the Churches, or expect the Churches to collapse and to be replaced by new societies.

The smallness in numbers of these modern movements, however, ceases to be in any way relevant or important, when we define accurately the task which devolves upon them. Their function is that of influencing the historic organizations, by stressing the importance of neglected factors, and by demonstrating the possibility of combining the principle of progress with the principle of order in religion. The doctrines and the organization of all the Churches need extensive overhauling, re-interpretation, and reconstruction, to adapt them to the exigencies of our complex life, and thereby to enable them to discharge adequately the indispensable task which constitutes their reason for existence. Experiment and innovation are as necessary here as in the life of science and of industry. Now, just as in science a few men can make experiments, which if successful can be adopted by the scientific world at large, and which if failure can save the world at large from the waste of effort involved in repeating them; so, in the economy of the religious life, small groups of thinkers and reformers can render an analogous service. This is the true justification for the existence of such bodies as the Societies for Ethical Culture. The nature of their task constrains them to give their main attention to the growing-points, so to speak, on the tree of the spiritual life. They cannot and need not erect a wholly new machinery adequate to the religious needs of mankind in general. A laboratory (if I may follow out the analogy) cannot be a substitute for a whole university. The Church must be so various and multiform as to make provision for the spiritual needs of the entire range of human characters and temperaments. It is enough for an innovating and reforming organization that it shall, as the result of its work, permeate with its special message the life and work of the Church at large. For the Ethical Movement in America and in England one may fairly claim that it has not failed to contribute its quotum to this work.

War and Hate: A Reply

In the *Standard* of August 26, I published a brief article on "War and the Loss of Love." In the issue of September 16 Mr. M. B. Elwell advises that I translate the article and publish it in Germany:

> "We in America do not hate, or love to make war. It was the fatherland that first sang 'The Hymn of Hate,' and to it we must go first with this blessed message of love overcoming hate."

This is a good and sincere expression of an attitude very common in our country, but I am sorry to say that it is almost undiluted Pharisaism. "We thank thee, O Lord, that we Americans are not like other nations, and especially not like the Germans. There is no hate in America and no desire to make war."

O my brother, are you blind? Have the spiritual experiences of the war brought us no deeper insight into the sin of the nations than this?

It is quite true that Germany has felt hatred for England, and that Lissauer's "Hymn of Hate" had a vogue for a time. It is now put aside by the protest of public opinion. The author himself protested against using it as anything more than a fugitive expression of a mood.

It is also true that the French hate the Boches. Some horrible expressions of hate have come to my eyes recently. It is also true that the English hate the Huns. As I said in my article, hate is the inevitable spiritual accompaniment of war. War breeds hate and hate breeds war. The nations cannot be made to fight unless they can be made hot and bitter with hate. Therefore the public men and the press spread slanders against the enemy; they distort and magnify his faults; they suppress his virtues; they keep silent about the similar sins of themselves and their allies. It is a systematic and artistic manufacture of hate.

And Mr. Elwell thinks we are superior to it. Have we forgotten the bitter hatred of the Civil War, and the rancor that lived on for years after peace was declared? As soon as war would be declared in our country, the press would work the bellows and the fires of hatred would flare up. We should dress it all in high moral phrases and pretending to be fighting the cause of civilization and liberty, and of the Lord Jesus, too, but it would be the same hate that burns in Germany and France and England, for we are the same human nature.

I have felt for some time that there is no other single influence which is so obscuring the real moral issues of the war to the eyes of Americans than their simple-minded proposal to load the whole blame on Germany, or Prussia, or the Kaiser. So we find a scapegoat and can save ourselves the labor of looking deeper. There is no more effective way of diverting our attention from the real evils.

The Pharisaism begotten by this attitude is itself a spiritual evil, and it will drag us into national blindness. Not until the nations take one another by the hand and all come to the presence of God on a level of repentance can we see truly and be saved.

It is not true that "we in America do not hate." America has been deeply infected by hate, though we have less excuse than the belligerent countries. We, too, have had poetry of hate, and cartoons of hate, and propagandas of hate, and our whole munition trade is in part a product of hate. One of the New

York dailies recently commented on the fact that the German press was far more self-restrained than ours and had no such cartoons of Wilson as our papers have constantly of the Kaiser.

I would advise Mr. Elwell and others to read Howe's book, "Why War." He traces it back very impartially to the economic causes and gives a wealth of information which produces a general conviction of the dangers of modern civilization. Let us have repentance, and not Pharisaism. With what measure we mete it shall be measured to us.

Dr. Walter Rauschenbusch.

From the Standard of September 30, 1916.

EARTH-BOUND.

I cannot fly to Paradise:
  I cannot leave at all
The homely heaven-path that lies
  Hard by my own house-wall.

O stars and suns that wait on God,
  I know you not. I know
That I am kin of leaf and sod,
  Of rain, white frost, and snow.

O dreams that pierce the heart of life,
  I feel you flashing by,
But may not watch the immortal strife
  Ye wage, too bright to die.

My own dear dreams are small and still:
  How some one likes me; how
It was a joy to climb the hill
  Where west-wind stroked my brow;

How I shall make a dress today
  Of merry woodland green,
That to Myself Myself may say
  "To Fairyland you've been!"

How I am glad the seasons change;
  More glad my friends change not:
How even troubles sharp and strange
  I somehow have forgot.

I cannot fly to Paradise:
  My earth-stained wings are slow.
Not being wonderful or wise
  The earth-joy keeps me low.

Yet to the secret Hand of God
  I hold, nor feel afraid.
He knows me Soul; He knows me sod;
  For both he dreamed and made!

—*Fannie Stearns Davis.*

The July issues of The Rikugo-Zasshi, the Unitarian monthly of Japan, is a Tagore number, being devoted almost wholly to the great Indian poet. A lecture delivered by him on June 11 at the Imperial University in Tokyo is printed in full, accompanied by two pictures of the lecturer. There are also eight articles by Rev. Clay MacCauley and well-known Japanese writers and scholars, on Sir Rabindranath's books, his thought and the impression which he has created in Japan.

Dr. J. T. Sunderland's pamphlet entitled, "Miracles in the Light of Modern Knowledge" (A. U. A. Tract No. 233), has lately been translated into Portuguese, by M. A. Camargo, of S. Paulo, Brazil, and an edition of 3,000 copies printed "for circulation in Portuguese speaking countries." The pamphlet has previously been translated into German and Italian.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the First Christian Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XXIX.

Review

"There are some hours that pass not with the flowing of the sands that count them."

The advanced student of history who aims at critical and analytical study would say that the biographical method is treacherous, because the personal element would be liable to distort the judgment and pervert perspective. But to those who want to be helped into an appreciation of history the biographical method is pedagogically good and correct if a chronological arrangement is followed. Personalities do illumine and represent while they do not exhaust a historic period, or a national story.

Counted roughly we have studied in the neighborhood of thirty-seven different personalities. Five or six will not be easily forgotten; they will stay with you through life; some have won your love, others provoked your disapproval. These thirty-seven individuals will fall naturally into a few technical groups. Some of them who won "crowns of martyrdom" in the good Christian phrase, were men who deliberately gave their lives for an idea, and who illuminated their age thereby. Four or five crowned heads is a large percentage for a thousand years, for only in exceptional cases are crowns given to history makers, to human leaders. One real crown wearer was Constantine; other great leaders, Charlemagne, Alfred the Great, and Stephen of Hungary. Julian deserves a place in this list, though he but accidentally acquired a crown. We have perhaps twenty-four ecclesiastics, too many monks were it not for the fact that during the period we have been studying, Christianity occupied the center of the stage.

If we can hold our course sufficiently at a distance we will discover the true perspective and be able to distinguish between the incidental, the light and the shade, and the central figures of the picture.

Here belongs an appreciative word concerning Christianity as a vital force. Not the Christianity as a result of the Unitarian's cancellation after he has eliminated most of Christendom, not the Christianity of Catholic inclusiveness which has eliminated in the same way, not the Christianity of Presbyterianism or Methodist selection. Christianity as we would express it is a mighty big thing, big enough to cover all it implies in the way of friction and warfare, of economics and industry, of art whether expressed by the stone masters, through chisel or brush, or by the poet. The theory that the source of Christianity is the New Testament is not true to fact as indicated by our course. The water of the Mississippi River at St. Louis is not

the water of Lake Itaska, Minnesota, and still it is the Mississippi River. Into it has come mighty good water from the Ohio, but into it has also flowed the "Big Muddy," the dirty stream flowing through the Rockies and the arid plains, the stream we call the Missouri. The analogy is not perfect, but may it not be that the Mississippi may flow out into an ocean so broad that it will lose its identity? We are endeavoring to appreciate and interpret Christianity in the large without cutting ourselves off from history, from our antecedents. While we do not claim there was anything unique in the birth of Jesus, or that he gave a new statement of belief, we do believe that he put a new emphasis on the spiritual life. Angelo gave to the world no new beauty when he sprung the dome of St. Peters, but the dome is a Christian product. The law of beauty is cosmic. The great arithmetician Euclid did enlarge the mathematical conception of man immensely, but he did not change the multiplication table one iota.

In the interest of good book-keeping there is a large charge to be made on the debit side of Christianity. We have made room in our course for Torquemada, appreciating the wickedness and cruelty poured by Christianity on the head of the Jew. But the persecutors of the Inquisition were familiar with the Jewish scriptures and the stories of bloody wars, the best of which are, let us hope, fictitious, having been exaggerated by the piety of the Jew. Neither can the story of crime and bloodshed of the Inquisition be laid exclusively to the charge of Christianity. It is equally the charge of every religion the world has ever known with perhaps one exception; the Buddhist altar has never been stained by bloodshed redder than that of flowers. Buddhism is the one religion that has never drawn the sword and its verified scripture does not call for blood sacrifice, blood to atone for broken law, to appease an angry deity. While we charge Christianity with a horribly black record let us attend to the credit side as generously. The credit side of Christianity is what we have been studying these last months. All the long line of so-called conquering leaders, all the crown grabbers and crown wearers, all the nation builders are retired by our study into the second rank. Any fair minded comparative study of the domestic, economic, industrial and civic development of this period will admit that the Christian pathfinders led the forces that tamed Europe; actually drove savagery out of existence, felled the forests, drained the marshes, plowed the fields and brought domestic animals into use as indispensable adjuncts of civilization. These forces did for Europe in these middle centuries what was done for the United States by our immediate forefelders in the '40's and '50's. These Catholic Christians did this not simply because they had faith in God, but because they had faith in something that made them good pioneers, good agriculturists, good builders not only of cathedrals but of cottages, homes.

Our next year's course will reach only through two or three hundred instead of twelve hundred years, and will declare this same Christianity, which at this particular period of its history is practically the religion of Europe, is at least a more splendid unit than it ever had been before or ever will be. We will see Christianity falling to pieces, sometimes to our delight, too often to our approbation, without as mighty a protest as we ought to make. We are Protestants, but let us not be boastful Protestants, Protestants with chips on our shoulders who think we have boxed the compass of religion and truth when we have thrown the Pope overboard and joined an anti-Catholic society. Better off would we be climbing up the Scala Sancta on bended knees, saying prayers with each step and there find religious life. Rather may we try to love the lovable among people we cannot join, and try to appreciate the forces that have enriched our lives with instruments we cannot now use.

May we not have faith that the Catholic Church from St. Peter to Pope, from the Virgin Mary to the Jesuit Order, is now in the world, has stayed in the world because it stands for more truth than error, more good than bad, and has survived by its sincerities. We talk of the superstition and bigotry of it. The word superstition has an interesting etymology, "standing upon or over something," stationary, if only it could be kept moving it would be religion. And what is bigotry but the faith of yesterday, the devotion of youth unfortunately surviving into maturity.

QUESTIONS.

(1) Through how many years from Jesus' time to Michael Angelo?
(2) Name the great Christian rulers of those years.
(3) Name three great founders of ecclesiastical orders.
(4) What did Christian pathfinders do for Europe?
(5) What difference will we anticipate finding in this year's study and next?

CORRESPONDENCE

Suffrage Planks and Presidential Pledges

EDITOR UNITY: In your article in the issue of Sept. 14th entitled Suffrage Planks and Presidential Pledges, I notice you have omitted all mention of the Socialist Party. It seems to me this is an inexcusable slight. And it is all the worse in view of the fact that the suffrage planks of the parties mentioned seem to have been inserted after Woman Suffrage became a more or less popular issue, or, as in the case of the Prohibition Party, mainly because it was believed that voting women would help that party to prohibit the liquor traffic.

Contrast this with the fact that the Socialist Party has always advocated universal adult Suffrage as a matter of principle and in spite of the belief of many Socialists that Woman Suffrage would retard the progress of the Socialist movement. Nevertheless, Woman Suffrage has been a universal demand of every Socialist Convention for the sole and sufficient reason that consistency with the historic demand of the Socialist movement for the application of the theory of democracy not only to lawmaking, but also to industry, etc., required it. The Suffrage Plank of the Socialist Platform of 1916 reads as follows:

1. Unrestricted and equal suffrage for men and women.

2. The immediate adoption of the so-called "Susan B. Anthony amendment" to the constitution of the United States granting the suffrage to women on equal terms with men.

Very truly yours,

New York, Sept. 23, 1916. W. W. PASSAGE.

We gladly make room for the above letter. The article complained of was not of our writing; we simply gave publicity to a leaflet published by the Wisconsin Woman's Suffrage Association.—Ed.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

LINCOLN MEMORIAL UNIVERSITY.

If, among all the universities in this country, there is one where the spirit is quickened by the living presence of romance and of story, of tradition, historic interest and personal inspiration, it is Lincoln Memorial University.

The people of Cumberland Gap, Tennessee, living in their little neglected corner of the United States, unknown to the great world beyond, had nevertheless a place in the mind and heart of Abraham Lincoln. Here is the story, in the words of General Howard, who gave the later years of his devoted life to the building of Lincoln Memorial University. We quote from his letter published in Munsey's Magazine:

"On the 26th of September, 1863, as I was about to leave Washington with my command for Chattanooga, almost the last words that President Lincoln spoke to me were of Cumberland Gap and the people of East Tennessee. As that interview was the last I had with him before his death, I have endeavored to recall and treasure up what he said.

"In manner and in words he manifested a peculiar tenderness toward the people of that mountain region. His largeness of heart took in all. He wanted me to understand them and appreciate their worth.

"A few months later, about the first of December, after our victory at Chattanooga, General Sherman with the Fifteenth Corps, and I with the Eleventh, marched a few miles apart into East Tennessee to save Burnside, then threatened by Longstreet at Knoxville. Many of my men were short of clothing, some were without overcoats and blankets, and some were barefooted. The kindness of the people was marked, exceeding what we had met in Ohio and Indiana. They supplied us to the limit of their ability. Women and children brought food and water, and men took off their shoes to give them to the soldiers who had none. As we moved along from valley to valley in our march, I came to understand Mr. Lincoln's confidence in these mountaineers."

Who shall say that it was not Providence in the highest that led Lincoln to the appointment of General Howard to the campaign in the Cumberlands and to impart to him as his last message his confidence and hope in the plain people of these mountains?

To General Howard, at least, Lincoln's words became the inspiration and the devotion of his life. Out of them was born the Lincoln Memorial University, and *in them* his spirit and the spirit of the school is cherished.

Years later General Howard said in reviewing the rise of the University:

"In the spring of 1897, Hon. D. R. James of Brooklyn, the Rev. Fred B. Avery of Cleveland, Ohio, with our host and hostess, sat beside me on the broad veranda of the old Harrow school building, on the high plateau east of the village of Cumberland Gap.

"The Four Seasons Hotel, erected at a cost of more than half a million dollars, had stood a mile eastward in a beautiful opening; and when the main building was demolished, the wreckers had spared its sanitarium. This was a large structure capable of housing two hundred students. Around it were six hundred acres of rich land, with good barn and stable room, and with macadamized roads built by the late Colonel Waring, the well known New York engineer.

"As we gazed about, our host and hostess explained where the steep paths and rugged roads came from. It seemed to me that if five thousand people could gather there from the hills, forest, mountains and valleys to hear the voice of Clay, the young people could and would come by the scores and hundreds to secure a practical education.

"In answer to the question of our host: 'How can we go on?' I spoke, and my companions endorsed my proposition: 'Let us make this a larger enterprise! There could be no better center.' Out of that beginning has grown Lincoln Memorial University.

"A Charter was obtained, giving authority to organize a board of directors and different departments. As soon as the board was in practical working shape, it purchased, subject to heavy mortgage, the entire Four Seasons property, with its lands fertile for crops and its woodland. For three years we went from one business man to another. We prayed, we planned, we worked; the running expenses were diligently raised and always paid. Finally by the kindness of Mr. Carnegie, the last money—a sum of $2,300—was given and every mortgage discharged.

Lincoln Memorial University lies upon high ground in the heart of the Tennessee Mountains. It is only a couple

GREGG SHORTHAND
Makes the Most Efficient Stenographers

It is easy to learn, rapid and legible. It is America's standard shorthand, taught in more schools than are teaching all other systems combined.

Gregg trained stenographers get the better class positions where skill and ability are valued at their true worth. All who complete our course secure good positions. In fact, there are always many more calls for our graduates than we have students.

DAY AND EVENING SESSIONS
Start Any Week—Progress is Individual

Gregg School is located on Michigan Avenue, corner Madison Street, overlooking beautiful Lake Michigan. All rooms are light, airy, attractive, splendidly equipped and arranged. It is a select school, distinctive in its methods, furnishing a service that is unequaled for its excellence.

Call at office, write or telephone, Randolph 6040, for illustrated catalogue

GREGG SCHOOL
6 North Michigan Avenue Chicago, Illinois

of miles from Cumberland Gap, Claiborne County, Tennessee, reached by the Louisville and Nashville Railroad and the Middlesboro Branch of the Southern Railway. Visitors coming by the L. & N. leave the train at Harrogate; those by the Southern, at Cumberland Gap.

We cannot describe the grandeur of the site of this university. One writer has said "Imagine if you can the architecture and the groves, the colonnaded trees of classic Greece, where Plato walked and taught in the far Athenian days; picture this: staged in the midst of mountains covered with towering trees; a panorama and a panoply of majesty, beauty, color; the long reach of distances; the bracing air and fresh breezes of woods and flowers; and, beyond the purple veil, the heavens above in their bluest and rarest, and, over all, a *peace* and *dignity* as inspiring as it is restful, imagine this and you have but a *glimpse* of the glory where rises for all time the *living monument* to the great Lincoln,—the university dedicated to *him*, and which bears *his* name."

Speaking of the university recently a mountain student said, "It is my school, it is my home, it is my temple."

The town of Cumberland Gap takes its name from the famous gap in the Cumberland range just at the junction of the three States, Tennessee, Kentucky and Virginia. It was through this historic Gap that Daniel Boone passed. During the Civil War the Gap was a strategic point, for the possession of which opposing armies contended, and many brave soldiers perished. It is the gateway from the valley of East Tennessee to the famous bluegrass region of Kentucky and the West.

The region about Cumberland Gap is noted for its fine scenery and its healthfulness. The committee of physicians appointed to select a suitable place for a sanitarium for the company that was "developing" this section reported in favor of the spot where the Grant-Lee Hall stood. Its altitude gives it cool nights, so refreshing after hot days of summer. Springs of water coming out of the limestone ledges are abundant, and the water is pure and cold.

The citizens of Cumberland Gap and the surrounding country sympathize with the educational aims of the University, and are a friendly and hospitable people.

TEACHER WANTED: AN EXPERIenced teacher of Mathematics of high school grade, who would like to spend the winter South, could secure immediate position by addressing LYMAN WARD at CAMP HILL, ALABAMA. Salary, $50 a month.

House Furnishings
Hardware
Janitor Supplies

BUY AT HOME
Save Money

Reich Bros.
3972 Cottage Grove Avenue

Carry a Complete line at lowest prices

Telephone Drexel 440

Pay Gas Bills Here
Free of Charge

It's a "Case" of Necessity

Your job will be set right and printed right at the

OAKLAND PRINTING SHOP

743 E. 39th Street
Phone Kenwood 6535

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

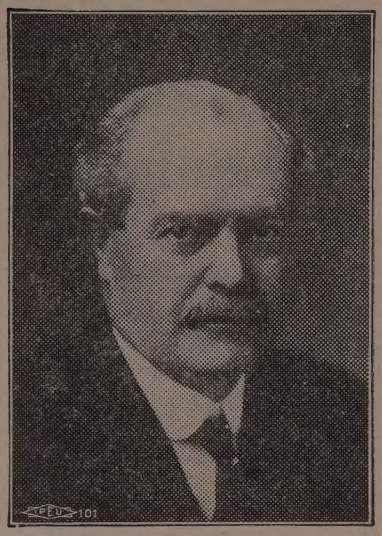
Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK



Can the Governorship of Illinois Be Bought?

REPUBLICANS HAVE MADE THAT A VERY LIVE ISSUE. THE PEOPLE OF ILLINOIS SHOULD BE AROUSED TO THE GREAT DANGER THAT CONFRONTS THEM.

An interesting bit of news in the Sunday papers was the report of The Pullman Company filed Saturday with the Public Service Commission of Massachusetts. This report shows that the net income of the company for the year ending June 30th, was $13,556,091, a gain of $2,312,132 over last year's results. The earnings were equal to 11.35 per cent on the $120,000,000 stock outstanding.

Among the great beneficiaries of this enormous sum are the heirs of the founder, the late George M. Pullman. Colonel Frank O. Lowden, who married Mr. Pullman's daughter, was for many years a director of this company, and his income is largely derived from that source.

How is the Pullman Company's income earned?

Well, to illustrate, The Pullman porter who will look after the wants of Colonel Lowden and his guests when they depart on the campaign train de luxe Tuesday, is paid $27.50 a month without board. For the balance of his income to provide for himself and family—if he has a family—he must depend upon the public for tips. These are the facts as presented in a report by the United States Industrial Commission.

That is Colonel Lowden's idea for the standard of wages for the employees of the company that furnishes the greater part of his income; at least there is no record of any protest on his part.

A fair question then is this: If Colonel Lowden approves this wage system for the Pullman Company, to what extent would he go to serve that company were he chosen Governor of the State of Illinois?

To put the matter in another form, this query was offered by Senator Morton D. Hull at a meeting in the 31st Ward on September 1st: "I ask Mr. Lowden would it not be an embarrassing moment if you, as Governor, were called upon to appoint a Public Utilities Commission to regulate rates, services and capitalization of the Pullman Company, of which you are, or have been a director."

It is true that The Pullman Company is but one corporation—though a pretty big one—but Colonel Frank Smith told us in the primary campaign that allied with Lowden and actively supporting him were representatives of the Standard Oil millions, the United States Steel millions, The Harvester millions, the Stock Yards millions and the public utilities millions.

Schumann & Company

CLEANERS OF
Fancy Gowns and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

OAKLAND Motor Livery

Telephone { Oakland 100
Drexel 1288-1289

1049 E. 43rd Street
821 E. 39th Street

LIMOUSINES FOR HIRE

NOTE OUR RATES
Lowest in Chicago

ONE PASSENGER

First Half Mile	$0.40
Each Half Mile Thereafter	.10
Each Hour Waiting Time	.80

EXTRA PASSENGERS

For Each Passenger Above One, For the Entire Trip, Extra	.10

Let us hear from Lincoln Centre If it Pays to Advertise

FROM ADVANCE SHEETS OF

"Love for the Battle-torn Peoples"

INTRODUCTION

I do not know when I have read a more interesting collection of chapters than those in Dr. Jones' book, "Love for the Battle-torn Peoples." They are true, and truth is always interesting. Half-truths are dull, and most writing is only half-truths. It is only the prophet who speaks the whole truth, and Dr. Jones is one of the prophets. No outworn shibboleths for him; no reposing in medieval formulas of thought; no clinging to customs simply because they are ancient; no allegiance to a thought because the mob holds it; no meeting of twentieth century problems with outgrown weapons. There is nothing of these things here. There is only thought that transcends conventions; love that spreads far beyond national boundaries; vision that appreciates the great human-divine soul of man in every land; patriotism that claims the foreigner as a brother to be loved rather than the enemy to be killed.

Dr. Jones finds something to be loved in the people of every land. He is perfectly right in his judgment. The people of Europe had nothing to do with bringing on this war. The Germans did not hate Englishmen and Frenchmen. It was a handful of so-called statesmen who did it all, and it is only a few statesmen, editors and generals who hate other nations and egg their peoples into war. The path to peace lies through the hearts and minds of the people. These men who are killing one another in the trenches, put them all together, dress them as civilians, get the officials out of the way and they would have as happy a time as children at a Sunday School picnic. Peoples are already much the same, and *brothers;* governments emphasize differences, fan false patriotism, shout national ambitions, and are *enemies* of one another.

I do not recall any other book which brings out so strikingly the finest characteristics of each nation as does this. Here we see the real German, the real Russian, the real Frenchman and so on, and they are all lovable and have high qualities. Would that such a book as this could be put into the hands of our school children. It would not only make for their good-will toward the peoples of other lands, but would vastly increase their appreciation of the neighbor who lives next door.

FREDERICK LYNCH, D.D.

New York City, August 1, 1916.